

Tahlil Al-Lisan in Naqshabandi Mujaddidi Ahmadi Taught by Shaykh Islam Wan Sulaiman Wan Sidek (D.1354H/1935M)

Khairi Mahyuddin, Muhammad

Veröffentlichungsversion / Published Version
Zeitschriftenartikel / journal article

Empfohlene Zitierung / Suggested Citation:

Khairi Mahyuddin, M. (2016). Tahlil Al-Lisan in Naqshabandi Mujaddidi Ahmadi Taught by Shaykh Islam Wan Sulaiman Wan Sidek (D.1354H/1935M). *International Journal of Business and Applied Social Science*, 2(6), 12-19. <https://nbn-resolving.org/urn:nbn:de:0168-ssoar-51233-5>

Nutzungsbedingungen:

Dieser Text wird unter einer Deposit-Lizenz (Keine Weiterverbreitung - keine Bearbeitung) zur Verfügung gestellt. Gewährt wird ein nicht exklusives, nicht übertragbares, persönliches und beschränktes Recht auf Nutzung dieses Dokuments. Dieses Dokument ist ausschließlich für den persönlichen, nicht-kommerziellen Gebrauch bestimmt. Auf sämtlichen Kopien dieses Dokuments müssen alle Urheberrechtshinweise und sonstigen Hinweise auf gesetzlichen Schutz beibehalten werden. Sie dürfen dieses Dokument nicht in irgendeiner Weise abändern, noch dürfen Sie dieses Dokument für öffentliche oder kommerzielle Zwecke vervielfältigen, öffentlich ausstellen, aufführen, vertreiben oder anderweitig nutzen.

Mit der Verwendung dieses Dokuments erkennen Sie die Nutzungsbedingungen an.

Terms of use:

This document is made available under Deposit Licence (No Redistribution - no modifications). We grant a non-exclusive, non-transferable, individual and limited right to using this document. This document is solely intended for your personal, non-commercial use. All of the copies of this documents must retain all copyright information and other information regarding legal protection. You are not allowed to alter this document in any way, to copy it for public or commercial purposes, to exhibit the document in public, to perform, distribute or otherwise use the document in public.

By using this particular document, you accept the above-stated conditions of use.

TAHLIL AL-LISAN IN NAQSHABANDI MUJADDIDI AHMADI TAUGHT BY SHAYKH ISLAM WAN SULAIMAN WAN SIDEK (D.1354H/1935M)**Dr. Muhammad Khairi Mahyuddin**Faculty of Leadership & Management
University Sains Islam Malaysia
Negeri SembilanMail: muhmmadkhairi77@gmail.com
Malaysia**Abstract:**

Tahlil al-lisan is Sufi ritual practiced by Naqshabandi Mujaddidi Ahmadi. The ritual is important as a process to purify the soul and to increase spirituality of the disciples. Shaykh Islam Wan Sulaiman Wan Sidek is recognized to teach this ritual to his disciples. This study aims to expose the way of tahlil al-lisan is exercised by Wan Sulaiman and his disciples. The method is historical and textual analysis. The result of the study found that the practice of negation and affirmation by the tongue in Wan Sulaiman's teaching is important as a routine practice to strengthen the tawhid and belief in disciple's heart. It is useful as well for a salvation the death person throughout the recitation of negation and affirmation by the tongue seventy thousand times. The practice is not against with Ahl al-Sunnah wa al-Jama'ah school

Keywords: *Tahlil Al-Lisan*, Naqshabandi Mujaddidi Ahmadi, Wan Sulaiman**1. Introduction:**

In Naqshabandi Mujaddidi Ahmadi tradition taught by Shakh Islam Wan Sulaiman Wan Sidek (d.1354H/1935M), the practice of *tahlil al-lisan* (negation and affirmation by the tongue) is instructed when a disciple has successfully experienced silent remembrance in all subtitles in heart, *muraqabah ahadiyyah* (contemplation of oneness), *al-nafi wa al-istbat*, negation and affirmation by the heart performed by controlling the breath and *muraqabah al-ma'iyah* (contemplation of company) by the permission of shaykh. *Tahlil al-lisan* also known as a vocal remembrance the reason *tahlil al-lisan* is taught later because a disciple at the beginning must clean his entire spiritual subtitle located in the inner body from the dirty of blameworthy qualities with the singular word Allah silently. This silence recollection helps disciple to affirm the presence of Allah constantly. It provides a disciple to get ready to practice another ritual easily with the presence of heart. In fact, the recollection of Allah verbally particularly *tahlil al-lisan* with the constant presence of Allah in the heart is a hard task. The recollection of Allah unmindfully is fruitless and rejected. Wan Sulaiman wrote the practice of *tahlil al-lisan* in his Malay Jawi script, *Nihayah Al-Matlub Li Tasfiyyah al-Qulub*, Completed in 30 Jamad al-Akhir 1337H/ 2 April 1919M. (Abu Yazid n.d).

Besides that, the *al-nafi wa al-istbat* with the specific way by controlling the breath is supportive practice as a mean to assist disciple to have more focus in negation and affirmation of Allah as the One Being God in His Essence in the heart. It is an effective way to negate defiantly all beings but that Allah alone in the heart. The position of *al-nafi wa al-istbat* by stopping breath is a necessary prerequisite before recollecting by the tongue. It is more helpful for the disciple in pre stage to negate all things other than Allah in the heart in order to make disciple later easier reciting *tahlil al-lisan* with voice.

After as disciple completely practice *al-nafi wa al-istbat* with stopping the breath, then the *muraqabah al-ma'iyah* is taught. It is an effective way for the disciple to experience as well maintains the presence of Allah in the heart constantly without neglecting Him even a moment. When a disciple accomplishes practice *muraqabah maiyyah*, so he has trained himself to maintain the constant attendance to Allah and felling

inseparable from the presence of Allah in his heart, thought, action and moment. This helps much a disciple to presence Allah in the heart while performing the recitation of *tahlil al-lisan* verbally. In fact, it is difficult to recollect of *tahlil al-lisan* by the tongue intertwined with the presence Allah in the heart continually. After all the mentioned stages and ritual accomplished completely, then *tahlil al-lisan* by the tongue is recited with voice without stopping the breath and apprehended its meaning.

Before a disciple is permitted formally to practice *tahlil al-lisan*, there are some ethical rules supposedly to be exercised. A disciple is conditioned to perform *tahlil al-lisan* five thousand times by granting reward firstly to the Prophet Muhammad, his family, companion, all-masters is the spiritual genealogy of the Sufi order, his shaykh, his parents and all male and female. This practice is to get the spiritual benefaction from those people. After that, a disciple will be authorized to recite *tahlil al-lisan* for his own by the authority of the shaykh. (Wan Sulaiman 1337H)

2. The Way of Practicing and Virtues of Tahlil al-Lisan:

Wan Sulaiman teaches the recollection of *tahlil al-lisan* by voice five thousand times is compulsory daily for a disciple. It is not bounded by a particular time in a day. It can be exercised in any convenient time in a day. It is performed individually without *rabitah* (heart bond) and not collectively even in the ceremony of *khatam al-khawjikan*. This is because *tahlil al-lisan* is a practice performed within the *muraqabah maiyyah* that need the strict focus directly to Allah in order to implant the pure tawhid in heart. The repetition number of *tahlil al-lisan* five thousand times, by the way, of negation and affirmation is to train a disciple to implant the remembrance of Allah firmly in the heart. The way of negation and affirmation is stronger to affirm Allah is the One Deity in the transcendental way in the state of Divinity rather than saying in Arabic statement Allah Wahid. The combination of Muhammad Rasulullah with *la ilaha illa Allah* in every hundred time *tahlil al-lisan* is evoked as it generates spiritual attraction and escalation to Allah. It is applied to obtain the tawhid with the preservation of the true keeping shariah's law taught by the Prophet Muhammad SAW and his path. This practice has been mentioned in the hadith that the Prophet said: Whoever recites there is no god but Allah, Muhammad the messenger of Allah one hundred times; he will come on the Day of Judgment with his face enlightened like as a lunar month in the beginning night. (Al-Suyuti, Lubab al-Hadith, *bab fadilah la ila illallah*)

Recollection of *tahlil al-lisan* verbally without apprehension of its meaning the heart is fruitless that results in nothing spiritual impacts and tawhid sense. Wan Sulaiman instructs the disciple to enumerate *tahlil al-lisan* by understanding its sense in three phrases. For the beginner, his recitation of *tahlil al-lisan* could be understood as *la ma'bud illa Allah*. For the mediator after got training in many times, it's meaning perceived as *la mawjud illa Allah* and for the ender after experience recitation of *tahlil al-lisan* for long time, its meaning is perceived as *la maqsud illa Allah* (Abu Yazid n.d).

For the disciple in the beginning phase, the meaning of *la ilaha illa Allah* as *la ma' bud illa Allah* is important for him to attain the tawhid in worship. *La ilaha* negates the position of all created beings have the right in divinity and worship state but purely Allah. It is more important, helpful and beneficial for one in the Order to affirm absolutely that just Allah has a right in the divinity state and well as to be truly worshipped. This is in line with the task taught by all Prophets. In fact, the meaning of *la ilaha illa Allah* is *la ma'bud illa Allah* is compliance with the semantic discussion. The word *la ilaha illa Allah* interpreted from the linguistic and syntactical way as having the missing word after negation as *la ilaha mawjud illah* or *la ilaha fi al-wujud illa Allah*. It is interpreted as *la mustahiq lil al-ma'bud maujud illa Allah* (no definite right to be worshipped existed but Allah). The real deity rightly to be worshipped is He whose essence is transcendental of description, similarity and behaves with perfect qualities. The negation in worship includes negation to *al-alihah al-afaqiyyah* (horizontal deities) and *al-alihah al-anfusiyyah* (self-deities) (al-sirhindi n.d; Abdul samad 2006).

For the mediation phase *la ilaha illa allah* is interpreted as *la mawjud illa Allah* as relevant. It also has been

missing word after '*ilah*' (deity). It is interpreted as *la mawjud qa'im bi nafsihī illa huwa wa ma siwahu qaim bigharihri* (there is no self independent sufficient being but only Him and other than Him are dependent being) (al-Sha'rani n.d.). This phase is to negate all created being self insufficient being but poverty to Allah sustaining their existence. This existence ascribes to them by Sufi's terminologies as *batil*, *khayal*, *zill manam*, and *waham*. Hence this negation indicates that all created thing are absolutely nothing for divinity and worship stage, but they are poverty to Allah. They are in created, and worships stage forever that never attains the position as a deity. This phase is a process of removing the existence of the created objects but just Allah in the insight vision.

For the ending phase interprets *tahlil al-lisan* as *la maqsud Ila Allah*. It signifies the idea that not every worshiped object impels to a true intention. But in fact, every intended object necessarily drives to a worship (*laysa kullu ma'bud maqsud wa kullu maqsud ma'bud*). So, the meaning of *tahlil al-lisan* in this phase must be exercised by positing the heart to have a sincere intention during performing all activities for the reason of Allah alone. The realization of the true meaning of worship (*ma'budiyyah*) relies on the definite intention (*maqsudiyyah*) to Allah. Thus, the actuality of *la ma'bud illa Allah* is completed and entrenched by the *la maqsud illa Allah*. It demands the constant witness in the heart from any passing intention except to Allah as the most self-sufficient Essence (al-Sirhindi n.d.).

The function of *tahlil al-lisan* is important in Naqshabandi's ritual. The repetition of *tahlil al-lisan* is to renew the qualities of faith as required from the hadith. This in line with the instruction of the Prophet. Renew your belief. The Prophet was questioned: How we renew our belief. He said: recite much the word of *la ilaha illa Allah* (al-Haythami, *Majma' al-Zawa'id wa manba' al-Fawa'id*)

By repetition five thousand times *tahlil al-lisan* and understanding its meaning properly coincide with ethical rule provide in the Naqshabandi order, it will help a disciple to renew his belief located in the heart. The heart is the locus of *nafs* (soul) when it is polluted with the materialistic desire; it forgets its real function to Allah. Its nature alters to be evil behaviour known as *nafs al-ammarah* (evil soul). The *nafs al-ammarah* is the lowest state behaves with evil animalistic behaviours that regularly invite rebellion the command of Allah. The evil soul also claims lordship by disobedience the *shariah* as a way to the real tawhid. By repetition of *tahlil al-lisan* every day, it renews the quality of Iman and repudiates the evil deed as instructed by *nafs al-ammarah*. The regular recitation *tahlil al-lisan* within the courtesy and law prescribed in Naqshabandi Order by a disciple, it gradually transforms the disposition of *nafs al-ammarah* to be *nafs al-mutamainnah* (tranquil soul). This tranquillity soul affects a disciple to carry out all the *shariah* teaching voluntarily. The nature of *nafs al-mutamainnah* mentioned in the Quran. Allah says : (it will be said to the pious): "O (you) the one In (complete) rest and satisfaction, Come back to Your Lord, well-pleased (yourself) and well-pleasing unto him! Enter you, then, among my honored slaves, and enter You My Paradise (a-Fajr 89: 27-30).

The lesson besides recollection *tahlil al-lisan* in every one hundred time with Muhammad Rasulullah is to train soul's quality alters from *nafs al-ammarah* that disobey the *shariah* into *nafs al-mutamainnah* which it imitates the *shariah*. The word Muhammad Rasulullah is to affirm the importance of necessary following the *shariah* and the path of the Prophet SAW. This is because a correct tawhid must be abided strongly with *shariah*. The *shariah* is divine rules revealed to keep disciple always in the worship externally and internally of Allah with true unity to Him. Following *shariah* is a sound indication to affirm the tawhid to Allah. Disregarding *shariah* means, a disciple has stayed away from the true path of tawhid and involved in the hidden polytheistic valley. The *shariah* is a way to attain the pleasure of Allah. The tawhid without following strictly with *shariah* is useless and leading to be charged infidel if one views it in mockery and disdain way. Even tawhid is located in the bottom of the heart, but its evidence is recognized through a disciple's behavior with his strict compliance with all *shariah* commandments and restrictions internally and externally in a sincere way as prescribed Prophet Muhammad Saw, companions, and the reputable scholars.

In Wan Sulaiman's teaching the great virtues for a disciple who successfully accomplishes the practice of *tahlil al-lisan*, he can help his demise parents, siblings, family relative and other Muslims released from the hell (Mustafa n.d). Such practice of *tahlil al-lisan* is known as *tahlil al-lisan* seventy thousand times or minor redemption (*al-utaqah al-suqra*). Repetition of *tahlil al-lisan* into seventy thousand times confers savior to the reciter on his own self as well as other living people whether they are alive or death. This shows the wider blessing and mercy of Allah to His servant (Muhammad Ibrahim 1994). Meanwhile, the recitation of surah *al-ikhlas* one hundred thousand times also useful for redemption and known as major redemption (*al-utaqah al-kubra*). However, *tahlil al-lisan* seventy thousand times are the most popular performed among Sufis their practice as it is much easier. The *tahlil al-lisan* seventy thousand repetitions are considered a ransom from the living person to rescue the demise Muslim the hell by the blessing of Allah. It is a saviour for the dying person as it invites forgiveness, blessing, and mercy from Allah.

One khatam of *tahlil al-lisan* is equal to seventy thousand times. It is conditioned for a disciple that he must complete firstly performing *tahlil al-lisan* seventy thousand times for his own depository. Then the later *tahlil al-lisan* with the same number will be performed for those he intends to help. He can practice *tahlil al-lisan* seventy thousand times in one day directly or can practice in small numbers like five thousand times a day gradually within two weeks or depend on the his convenience way and number a day that he able until complete into seventy thousand. After the accomplishment of the *tahlil al-lisan* with the exact number of seventy thousand times, then a disciple supplies to Allah, June He accepts his recitation and granting the reward of *tahlil al-lisan* to the intended individual as a redeem to be salvaged from the fire in the hell. However, one *tahlil al-lisan* seventy thousand times can be granted only to one person. It cannot be associated with two or many people in one time. If a disciple wants to redeem by the *tahlil al-lisan* to another person, he is supposed to accomplish the other *tahlil al-lisan* in a similar number for them. This is a privilege practice *tahlil al-lisan* seventy thousand times in Naqshabandi. The way reciting *tahlil al-lisan* seventy thousand is similar to the above rules with particular supplication after completing the exact number of seventy thousand repetitions. It is supposed to supply to Allah by His mercy to give the reward of *tahlil al-lisan* for the dead for the sake of his saviour

Wan Sulaiman's practice about the recitation of *tahlil al-lisan* seventy thousand times and its use as a savior for the demise Muslim in Naqshabandi's teaching has a basis from hadith narrated continuously by Sufi scholars in their books. It is pronounced as: who recites *la ilaha illa Allah* seventy thousand times; it turns to be his ransom from the hell. But, Ahmad ibn Ali (d.852H/1449M) known as Ibn Hajar al-Qastalani views the position and chain hadith *tahlil al-lisan* seventy thousand times is fabricated. So that it is impermissible for one to narrate it without describing its position (al-Kattani n.d: 51). Even hadith about tall seventy thousand times seen as fabricated by some scholars but some scholars look at it as a weak hadith such as Muhammad Haqqi al-Nazili and Abu Said al-Khadimi. This is because the virtues of *tahlil al-lisan* releases one from the hell narrated by many other bodies hadith in different words but signifies similar connotation that does not against the Islamic analogy (al-Nazili n.d.; al-Khadimi n.d).

Yahya b Sharaf al-Nawawi (d.676H/1277M) advises if one hears the narration on the advantage of a pious deed so he should perform it even one time in order to be included as its member and do not neglect it totally. It must but performed in accordance with one's convenient time (al-Nawawi 2001). In fact, the weak chain does not necessarily drive to the weaknesses in the body of the hadith. This is because the meaning of hadith could be strengthened by other similar meaning hadith with different vocabulary as permitted in the discipline of hadith. Moreover, the weak hadith can be applied in virtuous deed (Itir 1997). This is supported by the hadith of the prophet in the awareness of the advantages of the pious deed. The Prophet SAW said: One who receives something from Allah about the virtues of particular deed he practices it with the belief and hopes its reward, Allah grants to him according to his belief even it is not accurate as narrated (al-Suyuti, Jam' al-Jawami', *bab harf al-mim*).

This hadith also strengthened by another hadith as Abu Hurairah narrated that the prophet said: Whatever goodness reported to you if I have said or not, so it is my saying, whatever evil transported to you, so it is

not my word as I am not saying the evil.(al-Burhanfuri, Kanz al-Ummal fi Sunan al-aqwal wa af'al, bab *fi al-I'tisam bi al-kitab wa al-sunnah*).

Some Sufis view it as true by direct vision (*kashaf*). The affirmation of the meaning of the hadith by direct vision is acceptable from the Sufi's dimension. There is acknowledgment in affirming the hadith by unveiling method like happens to Abdul Aziz b Mas'ud al-Dabbaq (d.1132H/1719M). He can differentiate whether the hadith is truly uttered by the Prophet or not by his direct vision. He identifies the speech of the prophet manifest luminous light when it is uttered likened one speaks in winter session generating fizzing in his word whereas non hadith has a nonentity effect like one addresses in summer season no form out from in a mouth. Ibn Dabbaq's remark is coincided with the viewpoints of muhaddithin in their evaluation on hadith (Ahmad n.d). Sayyid Muhammad b. Muhammad Al-Zubaidi (d. 1205H/1790M) also makes a remark on the narration of hadith by Abu Hamid Muhammad al-Ghazzali (d505H/1111M) . He also admits that direct vision also used by people of gnosis in understanding the body of hadith and its meaning as the sound from their viewpoints. Besides that, the people of gnosis also practice narrating of hadith by its meaning with various vocabularies. Even though the people of the gnosis relay on the penetration of the truth of the hadith by direct vision, it does not mean they reject the discipline in hadith as applied by Muhaddithin. In fact it is only a matter of mean to discover the truth in hadith based on the different level and the capability insight of people (al-Zubaydi n.d).

Muhammad b. Ali Ibn Arabi (d.637H/1240M) advises one to regularly recite *la ilaha illa Allah* seventy thousand times as a savior for not being fired in the hell. The practice of *tahlil al-lisan* seventy thousand considered a metaphor cost and redemption to interchange with Allah for one's soul from the hell. He affirms the practice *tahlil al-lisan* derived from the hadith of the prophet and identifies its meaning as the sound of the true unveiling approach. Ibn Arabi's evaluation on the soundness of the hadith is based on the true incident by shaykh Abu Rabi' al-Kafif al-Maliki with an unveiling youth who visions his demise mother in the hell. Abu Rabi' grants reward his *tahlil al-lisan* recitation seventy thousand as he practices quietly to youth's mother. Subsequently, a youth is happy as sight in his unveiling vision that his mother is released from the hell. Thus, from this true experience, Abu al-Rabi' concludes two main lessons, the sound of the hadith by unveiling way and the sound of youth's direct vision (Ibn Arabi 1998:469).

Similar story shared by Muhammad b As'ad al-Yafici (d.768H/1366M). He attributes the story to Abdul Rahman bin Ibrahim al-Qurtubi's experience, a muhadith died in 259H/873M (al-Yafi'i n.d). Al-Yafi'i's fact is narrated by the other scholars such as Muhammad b Ahmad al-Dasuqi (d. 1230 H/1815 M) in his Hashiyyah al-Dasuqi and Alawi bin Ahmad, his sharh ratib al-Hadad. They refer to al-Yafi's' book *al-irshad wa al-tatriz fi fadl dhikr Allah* but as observed al-Yafi's fact about *tahlil al-lisan* seventy thousand, it is stated in his another book *rawdah al-rayyahin*.

Besides that, there are many scholars and Sufi support *tahlil al-lisan* practice to the demise including Taqi al-Din Ahmad b Abd al-Halim Taymiyyah (d. 728H/1328M). He, in fact, can be considered as the strict scholar against the unauthorized innovation deed. He also describes in his fatwa on the chain and position of the hadith about tall seventy thousand repetitions as it is neither sound nor good or weak. However, he approves the recitation of seventy thousand times of *tahlil al-lisan* by a living Muslim is useful and fruitful to the deceased. He also affirms the transmission reward of the *tahlil al-lisan*'s recitation is reachable to the demise (Ibn Taymiyyah 1987). Al-Sirhindi also admits the legitimacy of recitation of *tahlil al-lisan* seventy thousand in his letter to maulana Ahmad al-Barqu. He advice Ahmad al-Barqi to recite kalimah tawhid la ila illah seventy thousand times for Khawaja Muhammad Sadi and subsequent seventy thousand time to his sister Umami Kalsum. Then recitation al-fatihah and supplication by granting the reward of *tahlil al-lisan* for both is excellence in order to be accepted by Allah (al-Sirhindi n.d.). The function of *tahlil al-lisan* as a donor can be rewarded is in line with other hadiths that the Prophet SAW said: And Every *tahlil*, is a charity (Muslim, Sahih Muslim, bab Istihbab solat al-duha).

In describing the excellent way in the recitation of *tahlil al-lisan* seventy thousand times, Ja'far bin Ahmad al-Kattani suggests, the word *La Ilaha Illa Allah* must be coincided together with Muhammad Rasulullah. The addition of Muhammad Rasulullah to *la ilaha illa Allah* is viewed perfect and excellent. This is because *La ila Allah* refers to the confirmation of genuine tawhidic connotation and Muhammad Rasulullah refers to the confirmation of Shariah and its strength. Many scholars like Abdul Salam bin Salim al-Asmar, Muhammad Nasir, al-Yusi and Abu Hassan al-Darawi, they view that it is inevitable to combine the recitation of *tahlil al-lisan* with Muhammad Rasulullah as they view the omitting of Muhammad Rasulullah beside *tahlil al-lisan* even one time cause the recitation of *tahlil al-lisan* is fruitless and unreachable to the demise for the sake of savior. Hence some Sufis scholars get away from disagreement and disputation on the issue of omitting Muhammad Rasulullah beside the recitation of *tahlil al-lisan* by looking to the moderate view by adding Muhammad Rasulullah for every hundred time repetition of *tahlil al-lisan*. In fact, such way is popularly performed by many mashaikh until today (al-Kattani n.d). Such practice has been performed by Wan Sulaiman in his teaching.

Besides that, to complete the number of seventy thousand times in the repetition of *tahlil al-lisan*, it can be exercised in daylight and night, Friday night or Monday or in superior days like the month of Ramadan. However, it depends on to one convenience and choice based on his ability to complete whether in two days or a month or exceeded of one month until reachable to seventy thousand times. Moreover, it allows for who want to add more than the exact number as it is not a danger and no restrictions and limitation from the Islamic source. Who recollect more, the more benefit he gains. There are some recommendations in reciting *tahlil al-lisan* in an excellent form, but neither as conditions for validation. The proposals are facing the direction of niche, no interference with any other's foreign words, continuous in cleansing state and apprehension it's meaning even in general sense like affirmation the Oneness of Allah in His Divinity (al-Kattani n.d)

In Naqshabandi's tradition by Wan Sulaiman, a disciple also is allowed to take and receive payment as honorarium from his recitation of *tahlil al-lisan* as requested by another person. It means, a living individual can take into service the disciple to the recitation of *tahlil al-lisan* to seventy thousand times for the intended demise person like his parent and a disciple can receive payment from that individual. Furthermore, according to sufi order tradition, an individual who does not participate or engage in the tariqah's training under the supervision of wise shaykh, his recitation is worried to be unreachable to the demise (Mustafa n.d). Nevertheless, one's recitation without engaging in tariqat outwardly is valid but it is feared to be fruitless to the demise because of several causes. First, he does not have a *wasilah* (medium) and proper way to perform the *tahlil al-lisan* according to sufi's tradition and rules. Second, his recitation is a mixture with unmindful in the heart. The third, he behaves with blameworthy qualities that preventing the recitation of *tahlil al-lisan* from being acceptable on the side of Allah. In fact, blameworthy attributes are main cause destruct the qualities of pious deed.

Relating to the issue of taking and receiving a reward from the other living individual who request a disciple performing *tahlil al-lisan* substituting him for the sake of demise person, it is permissible in Wan Sulaiman's teaching. Nevertheless scholars have different opinion in their discussion on this issue but generally according to Salamah al-Azami many scholars from forth schools agree that the demise of Muslim could take beneficence from the deed by of living person and their reward of righteous deed when it intended as gift, it is reachable whether the deed is in form prosperity or bodily or combination of both aspect (Salamah al-Azami n.d). It means that all deed ion form prosperity like donating things and bodily deed like a pilgrimage, fasting, prayer, recitation of Quran are reachable to the demise. Receiving payment in *tahlil al-lisan* particularly also accepted by Naqshabandi master such as Shaykh h Muhammad Mazhar al-Ahmadi (d.1301H/1884M) in his Maktubat.

He clarifies this issue from various viewpoints of forth juristic schools by quoting various arguments from scholars such Yahya b Sharaf al-Nawawi (d.676H/1277M), Abd al-Rahman b Abu Bakr al-Sayuti (d.911H/1501M), Muhammad Amin b Abdin (d.1252H/1836M) and others. He affirms that many scholars

in ahl al-Sunnah al-Jama'ah permit taking and receiving payment for *tahlil al-lisan* and reward is reachable to the demise. It can be summarized from his discussion in his *maktubat mazhariyyah* that he hold the view that it is permissible for one to took and receive payment for the recitation of Quran and it reward is reachable to the demise whether by payment and *al-Jia'lah*. Al-Jia'alah means that a disciple says in his supplication to God to make his recitation a similar reward like as he had recited to be granted to intended person. It is also strengthened by another view that one can receive payment for supererogatory deeds such as *azan*, *iqamah* and *dhikr Allah* including *tahlil al-lisan* for saviour as in the practice has difficulty and commitment that demand to be given payment. The important aspect of this issue is when recitation of *tahlil al-lisan* for saviour is completed; one must recite in his supplication to God by His Mercy to receive the recitation and conferring the reward to the demise. This because the supplication from Muslim to another Muslims is answerable in the side of Allah. In fact, the word of *tahlil al-lisan*, *la ilaha illa Allah* and also Muhammad Rasullullah are part of the Quran verses and the taking and receive payment are not contradict to Islamic sources and viewpoints of reputable scholars (Muhammad Mazhar n.d).

3. Conclusion:

It can be said that the practice of negation and affirmation by the tongue in wan Sulaiman's teaching is important as a routine practice to strengthen the tawhid and belief in disciple's heart. It is useful as well for salvation the death person throughout the recitation of negation and affirmation by the tongue seventy thousand times. The practice is not against with Ahl al-Sunnah wa al-Jama'ah school.

Reference:

- Al-Quran al-Karim. 1996. Interpretation of the Meaning of the Noble Qur'an In The English Language. Dr Muhammad Taqiuddin Al-Hilali And Dr Muhammad Muhsin Khan (Trans) .Kingdom Of Saudi Arabia: Darussalam Publisher and Distributors
- Ahmad Mubarak. [n.d].. al-Ibriz allazi talaqahu najm al-'irfan al-hafidh sayyidi Ahmad bin Mubarak 'an qutub al-wasilin sayyidi Abd al-Aziz al-Dabbagh radiyallahunahuma. Al-Azhar: Maktbah wa Matba'ah Muhammad Ali Subaih wa awladuhu.
- Abu Yazid Ahmad. [n.d]. Inilah Kaifiyyah Dhikr Tariqa (Jalan) Naqshabandi Mujaddidi Ahmadi. n.p:n.p
- Abdul Samad Abdul Rahman al-Falimbani. [n.d]. Sayr al-Salikin Tariqah Sadat Sufiyyah Terjemahan Daripada Kitab Lubab Ihya' Ulum al-Din oleh Imam al-Ghazzali. Thailand: Maktabah wa Matba'ah Muhammad al-Nahdi wa Awladuhu
- Al-Nazili, Muhammad Haqqi. [n.d]. Khazinah al-Asrar Jalilah al-Adhkar. n.p:
- Al-Burhanfuri, Ali bin cAbd al-Malik. 1998. Kanz al-Ummal fi Sunan al- Aqwal wa Af'al . Bayrut: Dar al-Kutub al-Ilmiyyah
- Ibn Taymiyyah, Ahmad b Abd al-Halim 1987. Al-Fatawa al-Kubra. Vol 3.Muhammad Abdul Qadir Ata (Ed.). Bayrut: Dar al-Kutub al-'Imiyyah.
- Itir, Nur al-Din. 1997. Manhaj al-Naqd fi cUlum al-Hadith. Bayrut: Dar al-Fikr
- Al-Haythami, Ali b Abu Bkar. [n.d]. Majma' al-Zawaid wa Maaba' al-Fawaid. Bayrut: Dar al-Fikr
- Ibn Arabi, Ali Muhammad. 1997. Al-Futuh al-Makkiyyah fi Macrifah al-Malikiyyah wa Al-Malakiyyah..Bayrut: Dar Ihya' al-Turath al-cArabi.

- Al-Khadimi, Abi Sa'id. [n.d]. Buraiqah Mahmudiyyah fi Sharh Tariqah Muhamadiyyah wa Shari'ah Nabawiyyah fi Sirah Ahmadiyyah. Misr; Mustafa al-Babi al-Halabi wa Awladuhu
- Al-Kattani, Muhammad Ja'far. [n.d]. Shifa al-Asqam wa al-Alam bima Yukaffar ma Taqadama wa ma Taakhara al-Dhunub wa al-Atham litawd al aczam wa al-Himam al-Afkham. n.p:n.p.
- Mustafa Hj Hussain. [n.d]. Buku Catatan Peribadi. n.p:n.p
- Muslim bin al-Hajjaj. 2001. Sahih Muslim. Bayrut: Dar al-Kutub al-cIlmiyyah
- Muhammad Mazhar. [n.d]. Maktubat al-Shaykh al-Ajal Muhammad Mazhar. Istanbul: Dar al-Shami al-Istanbul.
- Muhammad Ibrahim.1994. Majmu'ah al-Rudud al-Shamilah fi Ithbat Dururiyyah al-Ijtihad al-Shar^c wa al-Mazahib al-Fiqhiyyah wa al-Tasni^c al-Hasan wa ma tahtahu min tafri^cat Ka Ziyarah al-Salihin wa al-Tawassul bihim wa Masail ukhra min al-Mustahdisat al-Khairiyyah. n.p:n.p
- Al-Nawawi, Yahya Sharaf. 2001. Al-Adhkar. n.p: Dar Ibn Rajab
- Al-Sirhindi, Ahmad b cAbd al-Ahad. [n.d]. Al-Maktubat li al-Imam al-'Alim al-Rabbani al-Mujaddid li alfi al-Thani Ahmad al-Faruqi Al-Sirhindi. Mua'rrab al-Maktubat al-Shari'ah al-Marsum bi al-Durr al-Maknunat al-Nafisah Trans. Muhammad Murad al-Qazani. Istanbul: Siraj Kitabevi.
- Al-Sirhindi, Ahmad b Abd al-Ahad. [n.d]. Risalah Tahliliyyah. Trans. Hafid Rashid Ahmad Arshad n.p: Zawar Akademi Yibbli Kisnan
- Al-Sha'rani, Abd al-Wahhab Ahmad. [n.d]. Al-Yawaqit wa al-Jawahir fi Bayan cAqaid al-Akabir. Bayrut: Dar Ihya' al-Turath al-Islami al-Arabi.
- Al-Suyuti, Abd al-Rahman Abu Bakar. 2000. Jamc al-Jawamic: al-Jamic al-Kabir fi Hadith al-Jami' al-Saghir wazawaiduhu. Bayrut: Dar al-Kutub al-cIlmiyyah.
- Al-Suyuti, Abd al-Rahman Abu Bakar.[n.d]. Lubab al-Hadith. n.p. n.p
- Salamah al-Azami.[n.p]. Al-Barahin al-Sati'ah fi radd ba'd al-bidcah al-Sai'ah wa Barahin al-Kitab wa al-Sunnah al-Natiqah cala Wuquc al-talaqat al-Majmucuh Munjazah aw Mu'allaqah. n.p: Maktabah al-Sa'adah.
- Wan Sulaiman Wan Sidek. 1337H. *Nihayah al-Matlub li Tasfiyyah al-Qulub*. Pulau Pinang: Persama Press
- Al-Yafi'i, cAbd Allah Ascad. n.d. Rawdah al-Rayyahin fi Hikayah al-Salihin.n.p:n.p
- Al-Zubaydi, Muhammad Muhammad.[n.d]. Ittihaf al-Sadat al-Muttaqin bi Sharh Ihya' Ulum al-Din. Bayrut: Dar al-Fikr